April
1945

"The Great Powers must convince the other nations that when they speak of the sovereign equality of all peace-loving nations they mean that the rights of a nation shall not depend in any way on its strength of arms.

"We have to stick to principle in international affairs, and if it happens that one cannot both stick to one's friends and stick to principle, one must stick to principles; because principles do not change, but friends, even if they appear for the moment to be unreasonable, may change and become reasonable. Opportunism, appeasement, self - regarding policies, power politics, all lead to the grave of our hopes.

"The formidable hour of peace is upon us. Lasting peace is the thing that the people of this country, and I think of all countries, most passionately desire. I am sure that the people of this country realise also that lasting peace can only be founded on justice."

SIR WILLIAM BEVERIDGE

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

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"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever believeth in Me shall never die."

John 11; 25, 26

WAR ON THE EARTH

A year ago the little patch at the front of my house did not appear so derelict. Since then we have had "enemy action" in the neighbourhood, and until very recently I had despaired of ever making the small square of earth look anything like a garden again. Windows out, copings gone, bricks loosened—all needed workmen. They came—from all over the country they came. They all wore heavy boots, lime-encrusted and coated with sand and cement, and they parked their ladders and building paraphernalia in your garden if they were working on your house. One didn't grumble. We were all very glad to have our homes made "livable" again; but the gardens suffered. The earth was trampled on and every vestige of green was beaten out. Brickdust and cement became mixed with the soil, which took on a solid appearance like the well-trodden and pounded earthen floor of some hovel. Winter frosts and snows hardened the ground and abated the workmen's efforts; but as soon as the weather broke they were back on the job. So I gave it up.

One day as I cast a despairing glance at the little garden in passing I was surprised to see a shoot of something. I looked again. Sure enough a little green shoot, and as I looked more closely and eagerly I found another and another, along the border. Plants, like humans, I suppose, are tenacious to life.

I thought: War brings tears and toil and blood to man. It shatters his home, spills the blood of peace-loving souls on the warm good earth. Some die and their bodies return to the earth from whence they came. Man rules himself, and fails, and resorts to war. In nature the laws of God remain supreme, untouched by war and all its panoply. Where once stood someone's house there grows a fresh green grass. Who says there is no hope of Resurrection?

J.P.H.

EASTER THOUGHTS

KNOW ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.

Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that He is the Son of God, and that He was slain by the Jews, and by the power of the Father He hath risen again, whereby He hath gained the victory over the grave; and also in Him is the sting of death swallowed up.

And He bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment seat.

MORMON, the Nephite Prophet to the Lamanites, "Book of Mormon."

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

And the spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

And the redemption of the soul is through Him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

The Lord to Joseph Smith, "Doctrine and Covenants."

"To a woman, to Mary of Magdala, was given the honour of being the first among mortals to behold a resurrected Soul, and that Soul, the Lord Jesus. To other favoured women did the risen Lord next manifest Himself, including Mary, the mother of Joses, Joanna, and Salome, the mother of the Apostles James and John.

* * * * *

"Mary Magdalene and the other women told the wonderful story of their several experiences to the disciples, but the brethren could not credit their words, which 'seemed to them as idle tales, and they believed them not.' After all that Christ had taught concerning His rising from the dead on that third day, the apostles were unable to accept the actuality of the occurrence; to their minds the resurrection was some mysterious and remote event, not a present possibility.

* * * * *

"But while the apostles hesitated to believe that Christ had actually risen, the women, less sceptical, more trustful, knew, for they had both seen Him and heard His voice, and some of them had touched His feet."

JAMES E. TALMAGE, "Jesus the Christ."

"The loud noises of war may shake the world; the eager calls of Avarice and Pleasure may drown the gentle utterance which bids us 'Follow Me'; after two thousand years of Christianity the incredulous murmurs of an impatient scepticism may make it scarcely possible for Faith to repeat, without insult, the creed which has been the regeneration of the world. Aye, and sadder than this, every now and then may be heard, even in Christian England, the insolence of some blaspheming tongue which still scoffs at the Son of God as He lies in the agony of the Garden, or breathes His last sigh upon the bitter tree. But the secret of the Lord is with them that fear Him, and He will show them His covenant. To all who will listen He still speaks.

"He promised to be with us always, even to the end of the world, and we have not found His promise fail. It was but for thirty-three short years of a short lifetime that He lived on earth; it was but for three broken and troubled years that He preached the Gospel of the Kingdom; but for ever, even until all the Aeons have been closed,

and the earth itself, with the heavens that now are, have passed away, shall every one of His true and faithful children find peace and hope and forgiveness in His name and that name shall be called Emmanuel, which is, being interpreted,

GOD WITH US.'"

F. W. FARRAR, D.D., "Life of Christ."

"The Disciples had hardly finished their hastily improvised and melancholy supper when Jesus, standing upright and shining with light, appeared beside the table. Looking from one to another, He said in His own sweet voice:

"'Peace be unto you.'

"There was no answer. Amazement had overpowered joy in these who were not beholding Him for the first time. On their faces the risen Christ read the doubt that was in the hearts of many, and the question they lacked the courage to put into words:

"'Is it truly Thy living self or a shadow come forth from the tombs to mock us?'

"And He who had been betrayed said unto them:

"'Why are ye troubled? Behold My hands and My feet, handle Me and see; for a spirit hath not flesh and bones as ye see Me have.' And He held out His hands to them, showed them the print of the nails on the backs and palms; prints that were still bloody; and He opened His cloak also that they might see the wound in His side. It was He, it was His voice, His face, and there were the unmistakable signs of the Crucifixion. To banish their last doubts, Jesus asked:

"'Have ye here any meat?'"

GIOVANNI PAPINI, "Story of Christ."

"On a barren hill beyond the city walls they nailed His perfect body to the cross. Two robbers were crucified with Him. It was over. Surely the victory of His enemies was complete. And yet:

"'Jesus——' It was the voice of one of the robbers. 'Jesus,' he said painfully, 'remember me, when Thou comest into Thy kingdom!' Read that, oh men, and bow your heads. You who have let yourself picture Him as weak, as a man only of sorrows, uninspiring, glad to die. There have been leaders who could call forth enthusiasm when their fortunes ran high. But He, when His enemies had done their worst, so bore Himself that a crucified felon looked into His dying eyes and saluted Him as KING."

BRUCE BARTON, "The Man Nobody Knows."

Peace I leave with you, my peace I give unto you not as the world giveth, give I

unto you. Let not your heart be troubled, neither let it be afraid

THE RETURNING SOLDIER

By JOHN A. WIDSTOE

Of the Council of the Twelve

Address delivered at the Friday afternoon session of the 115th semi-annual general conference, October 16, 1944, in the Tabernacle, — Salt Lake City, Utah —

MY dear brethren and fellow workers: In his address this morning, President Clark spoke of post-war problems. They are many, and they keep pounding upon our thinking. President Clark enlarged upon the most important of these problems. I would like to call your attention to one or two minor, though also important, problems, which are being much discussed at present. If it seems to be largely of a temporal nature, my defence is that in the gospel of Jesus Christ there is really no distinction between the temporal and the spiritual. Speaking to the Prophet Joseph Smith, the Lord said:

. . . . verily I say unto you that all things unto Me are spiritual, and not at any time have I given unto you a law which was temporal . . . . (D. & C. 29:34).

At a recent stake conference, a fine young man, a soldier, enjoying a brief furlough, addressed the congregation. He was clearly perplexed. He wondered why, in the heat of battle, he had escaped the bullet that took the life of his buddy. He spoke of the interruption of his education; the frustration of his life's plans; and the hell that we call war, into which he had been catapulted. He declared his readiness to die, if need be, for the freedom of man; but wondered why men should have to die to possess freedom, which belongs to every man by the right of his existence. "Shall this self-destruction of man continue?" he asked. As he sat down, he voiced the question now asked by millions of men: "What of the future?"

I thought of the 80,000 youths and young men of our faith, members of the Church, nearly all of whom will return, after the war, whole in body, but perhaps maimed in spirit, and scarred in memory, by the unnatural life in the army and navy, and by the inexpressible horrors of warfare, as conducted by "civilized" man. They will return to a world which has been shaken and changed by the turmoil and tumult of battle in the air, on the land, and under the sea. It will be a new world. They shall not see again the world they once knew. The forces of change will have carved deep furrows in the face of human existence.

These returning men were torn from their native soil by the roots. In the field of war, they have been nurtured with the poison of destruction. How to transplant them, to revive their full vigour, and ensure normal growth after the war, is perhaps the major problem among the many that will arise in the proposed reconstitution of the world.

Human history does not justify the belief that returning armies will be adequately rehabilitated by governmental efforts. Grants of small sums of money, or the offering of opportunities to the few, cannot restore that which has been lost, or supply the needs of the many who will need help. That has been tried before, without success. Salvation by government, whether spiritual or temporal, before or after the war, is a delusive and elusive will-o'-the-wisp. With God's help, men win success by self-effort, and only so.

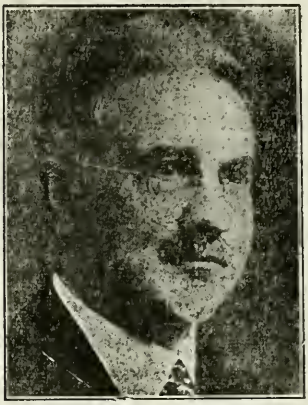
THE responsibility for our homecoming boys, who are really the coming generation, will rest, as in ages past, upon the family and the home, and the cluster of neighbourhood families and homes. Each man must bear his own burden. Such help as he needs must be given by family and immediate friends. By such a distribution of a labour among

many, any task is easily accomplished, far beyond the power of any government. In every household we must convert our faith for peace, and our love for our boys, who have been willing to face death for us, into sober planning and direct activity. We must sift the many possibilities for the benefit of the returning lads. This duty, which we owe to our defenders, cannot be shifted to others. Nor can a central agency undertake it successfully. Moreover, that is ever the method of the gospel of Jesus Christ.

Now is the time to undertake such planning and the consequent preparation. There should be no delay. We must be prepared. Building is slower than destruction. Our boys may soon be coming home. They will then be ready for the next adventure. We must not reward their sacrifices with disappointment. Rather, we must be ready also with the necessary advice and help. It may be too late if we do not begin now.

In this important matter, Latter-day Saints must needs cling to the well-established ideals of the Church. Among them is one that we treasure greatly. We have the reputation of being a productive and creative people; and indeed we deserve it. We have always tried to better the world, to leave it richer than we found it, spiritually and temporally. In our temporal affairs we have taken the Lord at His word; that He has given man dominion over the earth, on the condition that He would seek to subdue it in the sweat of His brow. We have proved this promise to be true; we know that only as we toil do we overcome obstacles. We have learned also that whenever human energy is applied to the resources of earth, wealth is produced. That is indeed the only way that true wealth, much or little, can be added to the world's possessions. By that method this people made a garden out of the desert; and by that method they have bettered their own economic conditions; and have led others into paths of prosperity. By that method every man may win wealth sufficient for his needs. It is the surest approach to a competence. We are a practical-minded people. Of that we are proud. This basic principle should be before us in planning for our returning sons.

It is an equally well-established Latter-day Saint principle that ignorance waits on no man. Dominion of the earth will ultimately be in the hands of those who know, and use their powers intelligently.



Therefore, as a people we believe in education—the gathering of knowledge and the training of the mind. The Church itself is really an educational institution. Traditionally, we are an education-loving people. Remember the valiant group, young and old, who more than a hundred years ago gathered daily in upper rooms of the Kirtland Temple? They were really the founders of adult education in the modern world. They dipped into English, mathematics, history, science, law and languages. They exemplified the words of Brigham Young, "The religion embraced by the Latter-day Saints . . . . prompts them to search diligently after knowledge." Remember, also, the succession of educational institutions marking the progressive history of the Church! Schools, colleges and universities attest the high place of education in "Mormon" philosophy. Do not forget the surpassingly high present educational standing of our people.

OUR young men, returning from the front, should be encouraged to take up their educational work where they laid it down when the country in its need called for their service; and they should be urged to continue it to the end of their programme. Despite the loss of time during the war period, and the apparent

nancial need, they would make a mistake to rush into active life without proper development and training; without the eye-and-mind-opening vistas that follow the wise discipline of schools. The coming age will require the service of trained minds and bodies more than before. During the late financial depression, few men who had professions, including agriculture and the trades, were unemployed. The untrained group suffered most. We must see to it that our returning boys, even at our own heavy sacrifice, finish their educational ambitions. Thus we shall better protect their futures. Some help may be offered by the government. Schools will do their utmost, we may be sure, to intensify and shorten the courses required for men who have matured quickly among the stern realities of warfare.

Education cultivates the innate powers of man, and gives him a vision of eternal truth and the great gains of the centuries. It should also help fit a person to make a living, and to perform better the work likely to be required of him, and from which he earns his bread and butter. In that sense, all education, dealing with men, having earthly needs, should be practical. Probably most of our young men have already decided upon their life-pursuits; all should do so, and make their educational training subserve their life's needs. All their learning, including that which seems at first remote, should fit into the student's life ambition. Wise parents, and all young men, will heed this matter with care; and direct their educational efforts to a definite objective. Wasted educational opportunities are seldom recovered.

AMONG the membership of the Church, farmers and craftsmen predominate. They are true wealth producers, for they convert the elements about us into articles needed by man. By the efforts of these wealth producers, the prosperity of the world may best be measured. Therefore, the Church has always advocated that its members keep close to agriculture, the crafts, and the industries. They form the safe base of the pyramid of social and economic life on earth. More than a hundred years ago the Prophet Joseph Smith, then building the City of Nauvoo, stressed this principle in no uncertain words.

Probably more than half of our Church membership is agricultural. Of that we are proud; for that we are grateful; we hope that it may ever be so. Tillers of the soil are a steady, dependable element in society. There is an unusual stability in the lives of farmers and farming communities. They know better than any other group that as we sow, so do we reap. The succession of seed time and harvest bespeak to them an orderly universe. The changing seasons reveal powers beyond man's control, for which he must prepare in favourable years. Big lessons of life come out of the profession of farming. Seldom does a hare-brained social, or political philosophy issue from those who, upon the soil, face wind and weather for their sustenance. If the farmer is caught, for a time, by the oily promise and airy prospects of a fluent demagogue, he is usually the first to repent, often in sackcloth and ashes, and to return to a sensible, lawful order of living. A strong rural membership brings safety to the Church not otherwise obtainable. It is so in the nation.

We believe in rural life. By that we mean not only living on a farm, but in a rural community, composed of farmers and the necessary craftsmen, tradesmen, and professional workers. If living joyfully is the purpose of life, the small community, in which all modern advantages and comforts may now be available, has a distinct advantage over the crowded city. Because of this, eminent business and professional men, operating in large centres, often commute to their homes in rural neighbourhoods. Already there is a strong movement towards the decentralisation of industry, so that workers may be placed in smaller communities, with the family kitchen garden and other similar advantages. The experiments of Henry Ford in the field of combining industry and agriculture are notable.

The City of Zion, as laid out by the Prophet Joseph Smith, was planned to accommodate between 15,000 and 20,000

people—a relatively small city for the capital of a kingdom—the kingdom of God. The whole city was to be divided into twenty-four wards with six hundred souls in each ward. Each lot was to be four by twenty rods, ample for a dwelling-house, outbuildings and gardens. All public buildings would be placed in the easily accessible centre of the city. Such a plan would be ideal in our day, if living richly is the consideration. Indeed, we came near to this ideal in laying out our cities in the intermountain country. The Mormon village system has contributed much to our strength and our happiness as individuals and as a people. It is one of the many Mormon contributions to the plan for human welfare. It is interesting that many sound thinkers in our day are advocating similar cities and villages.

THE majority of the service men of the Church have come from the farm. They are acquainted with rural conditions. It would be wise to encourage them to return to the farm. They would make no mistake if they do so. Modern agriculture has become a profession of equal dignity with the older, so-called, learned professions. It is good business, if practiced properly. It has the unequalled power to yield daily, sane joy to the farmer and his family. And from generation to generation it builds men and women of strength for the world's service.

If the family farm is too small to be divided, lands may yet be obtained. Such opportunities are usually known in every community. Communication with the agricultural committee of the welfare programme will reveal many localities where lands may be obtained under conditions that may be met by our young men. Our western lands are far from being fully occupied.

Besides, in the irrigated area, where so many of our Church members live, the people have it within their own power, within their own locality, to increase the area of tillable land. By conserving, and using more rationally, the water now available, the irrigated area may be greatly increased. Almost everywhere there is a great waste of water. The fallacy remains that the more water used the better it is for the plant. Over-irrigation follows. The fact is that the yield of crop is completed with much less water than is usually applied. Water saved may be used to redeem more land of which there is a surplus in the West.

Immense quantities of water are lost by seepage. In one ideally located L.D.S. community, nearly one half of the water held in the reservoir is lost in transit over three or four miles to the farms. The task of making this canal water-tight is slight compared with the labour of the pioneers who settled that community and dug the first canals. There are also hundreds of places where water now going to waste might be stored, of spring water held back for later crops. By a little united effort on the part of the people, such projects could more easily be completed than the pioneer projects of the founders of the West. Why wait for others to do it for us? Let us do it ourselves!

In addition, the introduction of new, more intensive, and more profitable crops, is increasing the acre income on the farms, thus automatically enlarging the agricultural area. The relatively small farm, if cultivated properly, is the most satisfactory. There is yet land available for our young war veterans.

You who may advise our lads to return to the farm should also remember that the profession of farming has moved forward with the vast progress of recent years. Much of the toil has been taken out of the tillage of the soil. Motorised implements, from plowing land to baling hay, even for the small farm, under control of one man, have cut down the former manual labour. Only the other day I saw a farmer's son drive a herd of pure-bred, sleek, dairy cows to the co-operative shed to be milked by machinery. When this herd was on its way back, another took its place at the iron milk-maid. Such devices, helps to the farmer, are steadily increasing. The farmer need no longer be kept busy from dawn to dark. Headwork is to-day the prime requisite of the farmer. The day of the pioneer is not over. Progress is never-ending, on the farm or elsewhere. Problems beckon to every man of courage; and there is joy in conquest.

GUIDANCE

By CHARLES A. CALLIS *Of the Council of the Twelve*

Address delivered at the Saturday evening session of the 115th semi-annual general conference, October 7th, 1944, in the tabernacle — Salt Lake City, Utah —

I MUST not encroach on the time of the First Presidency in this important meeting. May I read a story that was published in "The Reader's Digest" of April, 1944:

"THAT'S THE SPIRIT"

The bomber had been almost ripped apart by German cannon. The ball turret gunner was badly wounded and stuck in the blister on the underside of the fuselage. Crew men worked frantically to extricate the youngster, but there was nothing they could do. They began to jump.

The terror-stricken lad screamed in fear, as he saw what was happening. The last man to jump heard the remaining crewman, a gunner, say, "Take it easy, kid, we'll take this ride together."

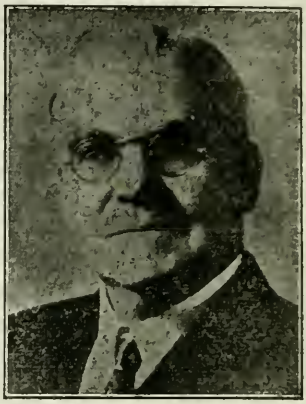
And they took that ride of death together, and together they stood at the gates of God, the selfsame God who died for all men.

Brethren, in this hour of trial, we must all take the ride together, eschewing all selfishness and personal advantage. You ask for a post-war programme. The Lord gave it to us. It is as follows:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labour with your own hands! (D. & C. 56:16, 17).

The blood of the rich men's sons and the blood of the poor men's sons commingle at this very hour upon bloody battlefields in a brave endeavour to keep



the temple of liberty inviolate and keep eternal those principles of freedom for which our forefathers bled and died.

Is it not possible for the rich man, the capitalist, and the labourer to meet at a round table conference and settle all these economic troubles? If they will meet in the spirit of Christ, these things will be settled to the satisfaction of all concerned.

May God send that day which the Nephite people enjoyed, that golden era of two centuries, where in their industrial and social life all things were had in common; they lived in the prosperity of Christ; there were no rich and no poor. Banish selfishness from the world and this blessed condition would be realised.

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The TEST of PROPRIETY in CONDUCT

By ALBERT E. BOWEN

Of the Council of the Twelve

Address delivered at the Sunday afternoon session of the 115th semi-annual general conference, October 8th, 1944, in the tabernacle — Salt Lake City, Utah —

CONFUSION seems admittedly to be the dominant characteristic of our times. There is confusion of procedures, a baffling contrariety of opinion as to what ought to be done and how to do it. There seems to be agreement about only one thing, namely, that the world's affairs are terribly messed up. But there is no agreement about the causes for the sorry condition, nor the remedy. Men confess, almost it seems with pride, that they don't know what they ought to believe. They are bewildered and overwhelmed with a sense of futility.

One thing seems clear: our perplexity grows out of a failure of vision—of penetrating insight We get ourselves all tangled up in a maze of superficialities and mistake consequences for causes. We tell ourselves over and over again that life in this day has become very complex; that it is not simple and elementary any more as it once was; and that our outlook and approaches to the problems of the day must take on the same complexities as the intricate web of mechanisms we have woven about ourselves.

It may be granted that with our great increase in population, our shifting over from simple rural life to concentrations of great numbers in industrial centres, the consequent change from self-direction to supervised direction, the increasing degree in which the free practice of individual convenience of others; the impact upon our lives of changed conditions resulting from inventions, transportation and communication facilities—it may be granted, I say, that all these conspire to introduce an apparent complexity into our our organised lives. But I wonder if, after all, the differences are not largely superficial and mechanistic rather than fundamental.

Are there not, in reality, underlying, universal principles with reference to which all issues must be resolved whether the society be simple or complex in its mechanical organisation? It seems to me we could relieve ourselves of most of the bewilderment which so unsettles and distracts us by subjecting each situation to the simple test of right and wrong. Right and wrong as moral principles do not change. They are applicable and reliable determinants whether the situations with which we deal are simple or complicated. There is always a right and a wrong to every question which requires our solution. We might be saved a lot of misery and discontent and disputation in this world if we just stopped to apply the simple test, "what is the right of this thing" before we moved into action concerning it. By thus getting down to the root of the matter we should have reduced the problem to its simplest terms and it would not matter very much whether it was crusted over with a simple or a complex layer of incidental elements. They would all have to yield to the basic law of right.

I THINK I can illustrate how basic issues are buried under a cover of superficialities by reference to an experience in the life of Paul. In the course of his missionary journeys, he came to Ephesus where he found certain poorly instructed believers. He taught in the synagogue for three months when, because of opposition, he separated his disciples, and they went their ways teaching for a period of two years with such effect that the record says: "All they which dwelt in Asia heard the word of the Lord Jesus Christ." This brought the Christian message squarely up against the idolatry of the Ephesians

with the result that there was a great conversion from idolatry. Says the account in Acts 19:23-29:

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, who made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called to gether with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath . . . . And the whole city was filled with confusion.

Now, the fundamental issue, and the only issue, was between the teachings of Jesus and the pagan religion of the Ephesians. But that issue was completely buried under the furore engendered by a purely incidental consequence. Paul was teaching the way of life, a thing of transcendant importance to all the race of men, the future of the world. With the purely collateral consequence to the business of a few silversmiths and art craftsmen he had no concern.

But the incident was not decided on the merits of the respective doctrines concerning the souls and destiny of men. So far as immediate results were concerned a superficial materialism completely smothered and took out of the reckoning the fundamental moral and spiritual issue involved. For Paul's companions were taken into custody, and when he would have gone publicly to their defence, he was restrained by friends but for which restraint his life likely would have been taken.

In one way or another the process illustrated in this incident has been repeating itself throughout history. Every would-be world conqueror from Alexander on down and almost every empire builder, too, for that matter, has pursued his course in total disregard of the question of what is right. They find it easy to obscure the moral issue by burying it deep under an overburden of casuistries. It is easy for the powerful aggressor to say that his country is denied access to raw materials; that it is overcrowded and must have Lebensraum, an outlet for its overcongested population; free and open lanes of commerce, and to give these and a thousand other specious reasons for his course. These are made to justify the ruthless overpowering and destruction of weak neighbouring states if perchance they fail to bow to the conqueror's will or permit themselves to be absorbed into his ambitious design. A colour of righteousness may be given the whole monstrous scheme by pointing out the virtue of the ultimate objective—to bring a larger good to his people and perchance also alleged benefits to his conquered and plundered neighbours, just as Demetrius could justify his inciting the mob against Paul by pointing to the threat of his teachings to their accustomed means of making a livelihood.

However impressive the array of justifying reasons may be, when they are brushed away the simple question left is whether the powerful have a right to crush the weak even to bring added benefits to them. To this the conscience of humanity must answer with a resounding "no!" If aggressors were willing to let the right of the thing be the final determiner there would be no wars.

THERE is likewise a companion evil to the one just spoken of, just as reprehensible, though perhaps not quite so clearly recognised. It is the case of a powerful state, apprehending attack from another one, casting about for defensive means. It conceives that its security would be best promoted if it possessed a strategic point owned by another state. In the interest of its security it takes by force what it wants from its unwilling but powerless neighbour though the latter has to be mercilessly crushed in the process. The conqueror justifies itself and is justi-

fied by its apologists upon the plea of its own necessity. The basic immorality of the matter is conveniently ignored. It is as if a man about to be killed by a thug perceives that by liquidating his defenseless but innocent neighbour he can save his own skin. So far as the morality of the thing is concerned, he would be as fully justified as would the overpowering state.

In defence of such courses it is sometimes argued that where the objective is good, the end to be achieved worthy, the means employed to attain it are justified, however bad in themselves they may be. The idea is crystallized in the saying: "The end justifies the means." It is a monstrously false doctrine. If this is a moral universe, as I believe it to be, no methods for effecting change, however desirable the end sought, can properly be resorted to which are not in themselves consistent with that end. To employ violence, oppressive coercion, cruelty, injustice for the accomplishment of desired ends is to set loose forces of evil which must inevitably weaken and, to a degree at least, nullify those ends. In the process of achievement they lose their moral power. We see this truth exemplified almost every day. The employment of evil means to achieve allegedly worthy ends threatens to destroy the efforts for lasting peace which are so much in the public notice to-day.

As nations indulge in such immoral practices as we have been talking about, so do individuals and groups and organised bodies in their relations between and among themselves, and with consequent disorders. If individuals in their dealings with each other subjected them to the test of what is right and abided the result, there would be little opportunity for ill will or strife. If groups or organisations seeking advantage to themselves against other groups or organisations would sit down together each willing to subordinate self-interest in the search for the right, and be controlled by it when found, there would be no warfare between or among them. Men submit their differences to the judgment and decision of a court merely because they are too childish and immature to sit down together and agree on what is right. They are in far better position to arrive at the right than any court is because they know all the facts, whereas the court never can have that complete knowledge. The judge is limited by the information which a trial brings to him. If men earnestly wanted their differences settled on the moral basis of right, there would be little work for courts.

Submission of differences, however, to the judgment of some disinterested body, such as a court, is, of course, a long advance over the stage when men settled their private differences by fighting it out —a resort to physical force. Any semblance of orderly society could not exist on the basis of private redress of grievances. The state accordingly long ago took that over so that if a dispute arises one doesn't kill the other party to the disagreement but calls upon the machinery of the state to settle the matter. That marked a long step forward. But nations still fight it out, which is a barbarous way of settling differences. It is not far removed, however, from some of the means resorted to now for the settlement of class or group differences. In many ways we are retrograding to the primitive status where disputants take settlement into their own hands. We cannot well lay claim to being a grown-up, mature, civilized people until we have come to the point where morality is the determinant, and we ask simply what is, in good conscience, right. The conclusion seems inescapable that the confusion and distraction and conflicts and antagonisms and uncertainties and bewilderment which plague the world to-day present mankind with what is at bottom a purely moral issue—the issue between right and wrong. That, then, should be the final test of the propriety of all courses of action.

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BUT there are difficulties thrown in the way of getting that simple test adopted. One is that there is current in

the world to-day a school of thought which asserts that there is no such thing an universal principles of right as opposed to wrong. They say that for the individual, growth is a continuing "on-going process" without direction. That is, that we are continually changing, growing, but not toward any ultimate purpose. There are accordingly no fixed principles by reference to which we may determine what we ought to do. If confronted with a situation, all we can do is to experiment—try out the course we want to take, and if it works out to the advantage of the experimenter, then for him it is right. Each one finds out for himself according to his own interest. Of course this must inevitably result in confusion, and ultimate chaos.

This is a deadly paralysing notion to plant in the minds of people and particularly the youthful and immature. It strikes down belief that man is a moral being with a purpose and a destiny and commensurate responsibilites. It releases one who accepts it from all restraints of conscience. It provides him with an allegedly scientific but basely false assurance that he is in no wise responsible for his actions however vile they may be since they are after all but in the course of nature. Let such a notion as that gain general currency and you have dealt a devastating blow to all organised society. A free government could no longer exist, for its perpetuity must depend upon the moral integrity of its citizens. Only an absolute, iron-bound despotism could deal with a situation like that.

One of the most deep-seated issues of this world in our day is the issue between the concept of man as a son of God possessed of an immortal soul with a God-given destiny and a guiding purpose in life and the concept of man dispossessed of individual rights which must lie universally respected, reduced to the status of a mere tool of an omnipotent state, the end in itself to which man's life is subordinated.

But it is fashionable to decry the teachings of religion upon the supposed ground that it is authoritarian and by its pronouncements presume to lay down for man rules of conduct and observances which he should follow. Not believing in the omnipotence and infinite wisdom and power of God, the objector views the directives of religion as an attempt on the part of some man to settle forever all truths with which man is concerned and to deprive him of the freedom of his own judgment. This, of course, entirely misconceives the claims and mission and purposes or organised religion. If it is meant to assert that man out of his own finite limitations is able, unguided by the voice of authoritative wisdom, to create for himself an adequate guide for living, then the answer is that experience, the history of the race, does not support the assumption.

IT is not my purpose to conduct an argument about the contentions of the opponents of authoritative religion or of the pragmatists. It is sufficient to say that wherever religion has been discarded confusion and moral anarchy have followed. And that is one of the reasons for the confusion in the political world to-day. Mr. C. E. M. Joad, an eminent English philosopher, an atheist driven by events to reconsider his opinions, writes:

"Where there is a large measure of general agreement in regard to ultimate ends, political doctrines can be represented as means of their realisation. Where, however, there are no common ends to which the generality of men subscribe, political programmes assume the status of ends in themselves. In the nineteenth century there was a general agreement among thinking people as to the nature and end of the individual. His nature was that of an immortal soul; his end was to achieve eternal salvation. Thus, when men differed about politics—even when they differed about ethics—their differences related to the best method of realising the individual's nature and achieving the individual's end. Moreover, there was, broadly speaking, a general agreement, at least in the western democracies, as to the kind of society

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APRIL 6th, 1830

By PRESTON NIBLEY

ABOUT two weeks after the publication of the Book of Mormon, on the 6th of April, 1830, an important meeting was held at the home of Peter Whitmer, in Fayette township, New York.

Six young men, together with the members of their families, met to form the organisation of a new church—"the Church of Jesus Christ." The six young men who had the honour of becoming the first members of the Church, were Joseph Smith, Jun., the inspired leader, his brothers, Hyrum and Samuel, two members of the Whitmer family, David and Peter Jun., and Oliver Cowdery.

Joseph tells us about this meeting in his History:

Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed to be organised as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter-day Saints, after which he ordained me to the office of an elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it and drank it with them. We then laid our hands on each individual of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree——some prophesied, whilst we all praised the Lord and rejoiced exceedingly . . . . and after a happy day spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of and acknowledged of God, the Church of Jesus Christ, organised in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church, as recorded in the New Testament."

The inspired young Prophet tells us that while the group was yet together, he received the following important revelation pertaining to himself and his duties:

"Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church, through the will of God the Father and the grace of your Lord Jesus Christ.

"Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith, which Church was organised and established in the year of our Lord eighteen hundred and thirty in the fourth month, and on the sixth day of the month which is called April.

"Wherefore, meaning the Church, thou shalt give heed unto all His words and commandments which He shall give unto you as He receiveth them, walking in all holiness before Me; for His word ye shall receive, as if from Mine own mouth, in all patience and faith."

This was indeed a significant revelation. In it the young prophet was given the most important work that could be given to any man on earth—to speak for God, to act as is vicegerent among men.

After the organisation meeting of the Church, the group went for a few miles to Seneca Lake where a number of baptisms were performed—among them Joseph's father and mother. Mrs. Smith informs us that when her husband came out of the water, Joseph seized him by the hand and exclaimed, "Praise that I have lived to see my own father baptized into the true Church of Jesus Christ."

THIS——— FOR THE GOSPEL

A PIONEER STORY BY *WILLIAM R. PALMER*

PRIVATION and hardships were the common lot of the pioneers who braved a home in the Great Basin. These conditions repeat themselves with such universality in early Utah life that they may be taken for granted.

But here is a story unlike any other and surpassing most of them in the qualities of sheer heroism. It is the story of a woman who in spite of crushing handicaps carried on the highest mission of womanhood nor asked for pity or assistance that was not bestowed upon all wives and housemothers. Her name was Ellen Pucell Unthank, but she was called Nellie by her friends and kinsfolk.

Nature did not bestow uncommon beauty of form or feature upon her, and circumstances denied her the advantages of education and culture, but the master sculptor, time, chiselled deep, strong lines of courage, strength, patience and kindness upon her face.

Year in and year out she scarcely moved outside the limits of her own dooryard. Pain was the price of every step she took, and her physical world was bounded by the vision from her own humble doorstep.

Nellie, when a child of nine years of age, left her home in England to go with her parents and sister to Utah where they could worship with others of their faith and assist in building a new Zion. She was youngest in a family of thirteen. The father worked hard in the factory, but there was never enough income from his labour to supply the family with more than the barest necessities. The circumstances of the family in England were such that the children were often put to bed without supper so that the missionaries who chanced to call might be given food to eat.

Nellie's mother, Margaret Perren Pucell, attended the first meeting of the Mormon church in England. It was held in the Rev. James Fielding's church, Vauxhall Chapel, in Preston. July 30th, 1837, only eight days after that first meeting nine converts were baptized by Heber C. Kimball in the River Ribble. Two days later another baptismal service was held and Margaret Perren Pucell was one who accepted the ordinance on that occasion. She was probably the second woman in England to be confirmed a member of the church, the first being Miss Jeannetta Richards with whom Margaret raced to the water's edge.

Great prejudice developed at once against the new church because of its claims to new revelation and a restored Priesthood, and some who joined were afraid to let the fact be known. Three months after Margaret Pucell was baptized, her husband, Samuel Pucell, much troubled in mind about what might happen, made the humble confession to his wife that he had secretly joined the Mormons. The joy of both was beyond expression when she confessed to him that she, too, had joined the church a month earlier than he and had prayed every day that he would see the light and accept it.

May 2nd, 1856, the father and mother with two children, Maggie aged fourteen and Nellie aged nine, sailed from Liverpool on the ship "Horizon" for America. On the vessel were eight hundred and fifty-six saints bound for their Zion in Utah.

Unable for financial reasons to purchase wagon outfits to cross the plains many of this company of emigrants under Captain Edward Martin stopped nine weeks at Iowa Hill to build handcarts. It was July 27th before they were ready to make the start.

Because they were to pull their own provision and supplies by hand, the weight of their loading was cut to the last possible pound. No extra clothing or bedding or food or cooking utensils could be taken. If the nights grew cold in the mountains, they could double up or build

camp fires to supplement the warmth of their bodies.

Trouble fell fast and heavy upon these brave souls when snows began to fall upon them as they reached the mountains. They were poorly clad and with insufficient bedding to sleep warm, and the prairie fuel, the buffalo chips, was soon covered deep in the snow. Food ran short and the daily rations were repeatedly cut until they reached almost the vanishing point. Still the company struggled on.

Deaths were now occurring every day. The aged and the weak sat down to rest and never arose again. Every morning there were some whose eyes never opened to see the new day. The dead were wrapped in a sheet and buried in the snow for no one had the strength to dig a hole in the frozen earth. The church sent men in the spring to inter these bodies, but wolves had done their work and few of the scattered bones could be identified.

Nellie's parents were among those who died and were laid to rest in snow banks in the Black Hills of North Dakota. But those who died and were laid to rest in the snow, perhaps were most fortunate of all. They were through with their suffering and had gone to their reward.

President Brigham Young in Salt Lake City, knowing that the handcart company was out on the plains, grew anxious about them. Winter had set in early and he knew they were out in the snow. At the opening session of the October Conference he called for volunteers to go at once to their rescue and some teams were started before nightfall.

The handcart company was found almost buried in snow sixteen miles above the Platte River bridge. Nellie Pucell had her tenth birthday there. The company was in a truly pitiful condition. They were dying fast from starvation and cold and nearly all of them had frozen hands and feet and ears. The two orphaned children, Maggie age fourteen, and Nellie, now ten, had no relatives to especially look after them. Nellie's feet were badly frozen.

The rescue wagons gathered them up and took the sufferers to Salt Lake City where the church saw to it that they were cared for.

Poor little Nellie, nothing could be done to save her feet. When they took off her shoes and stockings the skin with pieces of flesh came off too. The doctor said her feet must be taken off to save her life. They strapped her to a board and without anæsthetic the surgery was performed. With a butcher knife and a carpenter's saw they sawed the blackened limbs off. It was poor surgery, too, for the flesh was not brought over to cushion the ends. The bones stuck out through the ends of her stumps and in pain she waddled through the rest of her life on her knees.

Nellie and Maggie came with handcart friends to Cedar City and both of them married here. Maggie became the wife of Jack Walker and reared a large family.

An artist's impression of a handcart party

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" Once more into the breach, dear friends, once more;
Or close the wall up with our English dead.
In peace there's nothing so becomes a man
As modest stillness and humility:
But when the blast of war blows in our ears,
Then imitate the action of a tiger:
.....

Be copy now to men of grosser blood,
And teach them how to war. And you, good yeomen,
Whose limbs were made in England, show us here
The mettle of your pasture; let us swear
That you are worth your breeding; which I doubt not;
For there is none of you so mean and base,
That hath not noble lustre in your eyes.
.....The game's afoot:
Follow your spirit, and upon this charge
Cry ' God for Harry, England, and Saint George!' "

" Henry V."
SHAKESPEARE.

GEORGE is a common enough name. It suggests the typical working man; but it is not without distinction. Six English monarchs have pleased to be known by this name, and in the reign of Edward III (history intimates), Saint George was adopted as the Patron Saint of this land, and of chivalry. He is believed to have suffered martyrdom at the hands of the Roman Cæsar, Diocletian early in the fourth century and is depicted mounted on a horse slaying a dragon, conceived as the incarnation of the Evil One.

I want to tell you the story of a " George." I tell it because I feel that everyone should know it. It comes from the other side of the Atlantic. Henry A. Wallace, formerly Vice-President of the U.S.A., collected many of his speeches together and they were published last year under the title: " The Century of the Common Man." Speech days at schools and colleges in America come at the beginning of the term and are called " Commencement " Addresses. One of these Henry Wallace entitles " George."

He tells of this fine young man who, excellent athlete and splendid sportsman, having a complete disregard for fear, came to him as a friend and told him how he hated war and was definitely opposed to America entering into it.

He was pacifistic with Quaker determination.

Wallace told him that he considered it necessary to put down the threat to all hopes for a world that every peace-loving and freedom-loving person desired, and that the only way to do it was to destroy utterly the force of the aggressor with superior force.

Pearl Harbour happened—and George was completely converted. So much so, that he determined to give his all to helping in the common unpleasant task. He wished to become a dive-bomber in the marines. His wish was fulfilled. On winning his wings he came to see the Vice-President. He still hated war, but meant

to see it through. He talked about the difficulties encountered in dive-bombing; how hard it was to get close enough for accurate marksmanship, and yet pull out of the dive quickly enough to avoid wrecking the plane. Six more weeks and he would be in active combat.

A fortnight later came a telegram. He and another boy were doing a routine "oxygen hop"—diving from 20,000 feet. They never pulled out of that dive.

Henry Wallace went to see George's parents and the girl he was to have married. The father reminded him that he had given the young man a photograph of himself with the inscription:

"For George—with hope for the future."

Henry Wallace said, then, he remembered that, having converted George's rooted antagonism to fighting a way through, and convinced him of the necessity of exterminating Nazism before commencing on the building project of the New Order, George had expressed a pessimistic view with regard to winning the peace. He had said:

"It's all baloney to talk about this younger generation winning the peace. We won't come to power for twenty years. The same generation that got us into this mess has got to get us out of it. What really matters is not what new thoughts we kids are thinking, but what new thoughts you older guys are thinking. You'll be writing the ticket."

Then, just before he was killed he had written home, saying:

"It's after the war that the real fight will start. Plenty of people who couldn't change enough to prevent this war still sit in the seats of the mighty. Never forget that they'll be a lot stronger when this is over than they are now. That's the time when we who are doing the fighting will need some real leadership. This war is our job and we are going to win it on the battlefronts, come hell or high water, when the same forces that got us into this one will be pitted against the men who've got the guts to fight for a world in which everybody can have a chance to do useful work. We kids are depending on you older men not to let this thing happen again. What we're fighting for now must not die in an armistice."

A hundred thousand "Georges" have talked as this one did. A hundred thousand "Georges" are fighting like him, hating war with a virile intensity, hating the necessity of killing because force understands only force. Thousands of "Georges" have failed to "pull out of dives." They were diving to hell. They have ascended to glory.

Henry Wallace arrives at this conclusion:

"Through George's meteoric life and symbolic death I was forced into a more complete appreciation of the meaning of the death of Christ to His disciples. Something bright and shining and full of hope had passed from the world. It just couldn't be. Death couldn't end all. Christ must live. He must live in the world for ever. Somewhere there must be a perpetual song of resurrection, ringing forth continuously the message of peace and good will."

Lord, hear the prayer of a million Latter-day Saints hearts. A prayer of thanks for the Sacrifice of Thy Son; of thanks for the offering of the lives of our sons, brothers, husbands, and hear our cry, O Lord, that the prophecy of Thine ancient seer may be soon fulfilled:

And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

J.P.H.

Nellie became the plural wife of William Unthank; she, too, raised a goodly family.

William Unthank's first wife, Mary Ann, was a cultivated English lady, but she bore him no children. She encouraged William to take another wife and he took two. Ellen Pucell and Margaret Smith were sealed to him on the same day and in the same ceremony.

Margaret was a widow and had a little home. William built a little house for Nellie just across the door yard from Mary Ann. Mary Ann was kind to Nellie. She waited upon her in sickness and helped her raise her children. She took one little girl and reared her as her own.

While William was building that little abode house in Mary Ann's backyard, Nellie lived in a one-room log-house in the lower end of town. It had one door and two windows, a dirt floor and a fireplace with a smooth rock hearth before it. Nellie kept damping and scraping that dirt floor until she had it as hard and smooth as pavement. That floor was never swept. It was mopped up every day with a damp rag and no spot of dust or stain was ever left upon it. Every Saturday the hearth was whitened, clean muslin curtains were hung at the windows and around the goods boxes which served as cupboards. Old timers who remember, say Nellie's little log home was neat and cosy, and there was a fragrance in its very cleanliness.

Those stumps were festering running sores as long as she lived. She never knew a moment of freedom from pain. To her, pain and suffering was the normal condition and freedom from it was the rare moments of forgetfulness. Dr. Geo. W. Middleton offered to trim her legs up by cutting the bones off farther up and bringing the flesh down over the ends so they would heal and enable her to wear artificial limbs, but the horrors of that first amputation were so vivid in her memory that she could never consent to another operation.

And so Nellie Unthank waddled through life on her knees. In poverty and pain she reared a family of six children nor asked for favours of pity or charity because of her tragic handicap. William was a poor man and unable to provide fully for his family; so Nellie did all she could for herself. She took in washings. Kneeling by a tub on the floor she scrubbed the clothes to whiteness on the washboard. She knitted stockings to sell, carded wool and crocheted table pieces. She seldom accepted gifts or charity from friends or neighbours unless a bundle of darning or mending came with them which she could do to repay the kindness.

The Bishop and the Relief Society sometimes gave a little assistance which Nellie gratefully accepted, but once a year, to even the score, she took her children and cleaned the meeting-house. The boy carried water, the girls washed the windows and Nellie scrubbed the floor.

This heroic woman gave to William Unthank a posterity to perpetuate his name in the earth and he gave her a home and a family to give comfort and care to her old age.

In memory I recall her wrinkled forehead, her soft dark eyes that told of toil and pain and suffering, and the deep grooves that encircled the corners of her strong mouth. But in that face there was no trace of bitterness or railings at her fate. There was patience and serenity, for in spite of her handicap she had earned her keep and justified her existence. She had given more to family, friends and to the world than she had received.

INSTRUCTOR.

Dr. Bennion discusses LOSING LIFE

"WHOSOEVER will save life shall lose it." This statement of the Saviour's appears paradoxical. It seems like a contradiction. Why should anyone lose his life when he tries to save it? Jesus did not have reference in this statement to one's physical life. No one will lose his life prematurely by trying to save it through careful driving, healthful living and periodic health examinations. No, Jesus had in mind the inner life, the rich life of the mind and heart. He who would save his inner self, who would live unto himself like a seed out of the ground, shall lose his life. Can you illustrate the truth of this statement?

A beautiful girl who is conscious of her beauty gradually loses much of it. She assumes an unnaturalness, and affectation which mars her natural attractiveness. She makes her beauty feed itself, as it were, when it needs to be fed, like a seed, from its surroundings.

A good man, conscious of his goodness, ceases to be good. He becomes self-righteous. The only class of men for whom Jesus had no sympathy and forebearance were those who thought themselves better than their fellowmen. This is clear from the following incident:

". . . . He spoke unto certain which trusted in themselves that they were righteous, and despised others:

" Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. (A publican was a tax-collector classed with sinners by many). I fast twice a week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner.

" I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:9-14).

Someone has said, " conceit is God's gift to the small mind." The mind that lives unto itself, that glories in its own opinion, that is closed to the good thoughts and rich experiences of other minds, will gradually lose even its own little light. Nephi quotes the Lord as saying:

" For unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have." (II Nephi 28:30).

When we are vain and conceited we not only cease to learn, but we also become miserable. In thinking ourselves greater than we are, we are often reminded by ourselves and others of our error. Life becomes embarrassing. It hurts.

Sometimes, the show of vanity or conceit is an outward attempt to cover up or to compensate for a feeling of inferiority, which used to be advertised widely as an inferiority-complex. There are also many people who feel inferior, but who do not act conceited. In fact, it is normal for everyone to feel inferior some of the time and in some things. The more we think about ourselves, the more inferior we are likely to feel. The surest way to overcome feelings of inferiority is to lose oneself in work or activity which brings satisfaction.

Selfishness is another form of self-centredness which brings misery in its train. In our selfishness we act as though others existed for our convenience and comfort, as though the world revolved around us. This is far from the truth. Actually, most people pay little attention to us, and especially when we crawl into our own shell like a turtle.

Affectation, self-righteousness, vanity and selfishness are life-destroying attitudes. They stunt the growth of our personality and character. They make us despised by other people. There are other attitudes and ways of living which enlarge the soul and beautify the personality. Many of these can be summarised in Jesus' statement. " Whosoever shall lose his life for My sake and the gospel's, the same shall save it."

Dr. Lowell L. Bennion in " To-day and To-morrow."

FORCES'

CANADA SPEAKS!

The following is written by someone unknown to us. It has been in the editorial file a long time now, but we have been unable to trace its origin. It expresses fine sentiments and we are pleased to print it here.

PATRIOTISM and LOYALTY to his God and his country is the breath of life to the child, the youth and the man in the Mormon Church. Listed among the names of those Canadians and Americans who gave their lives in the World War, 1914-18, were many men from the Mormon faith. As Mormons we firmly believe in the rights of men and freedom.

We believe:

". . . . that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.

Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven and hell.

There would be little or no incentive to the efforts we put forth if it were not that we believe peace and equal rights lie beyond. So great is this incentive that a man sometimes gives his very life—his all—that the ideals for which he strives may come into their own. Life seems to be built this way. Nations, like individuals, seek growth and strength—by keeping their eyes set upon the peaceful end.

You men and women who toil at your tasks long and late, can you not see in pictured actuality the other end?

Enthusiasm will stir if you can!

Lose your ideals; banish your high purposes, and at once you will kill the things that make life worth living.

Set your desires, your hopes and aims "upon a hill." Then get to work climbing that hill.

We first saw light in Canada,
A land beloved by God.
We are the men of Canada,
Its marrow and its blood
And we, the men of Canada,
Will face the world and brag
That we were born of Empire,
Beneath the British flag!

Until the day dictatorship is
wiped from off the earth;
When Freedom reigns
And peace maintains
The things of stirling worth,
We'll stand by the side of the English
Whatever be said or done.
Though shots come fast
We'll face the blast
Till we down the mighty Hun!

Though our only reward
Be the thrust of a sword,
Or a bullet in heart or brain,
We'll still fight on
Till the war is won
And freedom on earth shall reign!

CANADIAN SOLDIER

* * *

Brother Fred. Neal, who gave us a report of that fine conference held in Italy among our men in the Forces recently, writes:

"'Stars' reached me quite safely. I can assure you that I hardly get time to read them myself. These U.S. boys who have been on Missions to England at some time or the other keep asking for the next edition as they like to keep up with the branch news."

Well, that's great. And, fellows, if you ever get leave, and get to the "old country," we'd be real pleased to see you and shake your hand. Happy days!

PAGES

Here is a letter from L/Cpl. F. Peters, serving with the Canadian Army in the Italian Campaign. Readers will remember George Spencer, about whom articles have appeared in the pages of the "Star" previously. We commend him. Apparently his efforts continue in the gospel cause unabated.

"The first Latter-day Saint I ever met was Bro. George Spencer, in England in 1942. In fact, I had never even heard of Mormonism before. Can you imagine a fellow living in our day and age not hearing of this people? It sounds ridiculous, I know, but that is a fact.

Learning he was a former schoolteacher, and being in need of much education, I began studying under his excellent tutorship; and so I have been ever since. Now, a person cannot study for any length of time under a teacher without soon knowing something or other about him. I am not over-observant, but it was quite obvious to me that he was completely unaffected by the many bad habits that are so characteristically common with most soldiers. It wasn't long before I began to question him and, coupled with a desire to know the force providing the incentive, I was soon reading Mormon literature. It is very difficult to adequately describe how I knew it, as we say in Canada, 'to be the real McCoy,' I just knew.

"However, as the invasion of Sicily took me away from Bro. Spencer, and I did not see him again until we were well in on the Italian mainland, I was unable to learn more about this religion, as I knew no other Latter-day Saint. I was baptized by him on the first Sunday in January, at the mouth of the Moro River (near Ortona) in the Adriatic Sea.

I have belonged to many churches, but never stayed with any very long. I know now that these other churches were essential to me, however, in order that I should know the real church; and so, having tasted their emptiness, I have benefited by an unshakable faith in this, the only authentic gospel on earth.

Paying tithing and quitting the serious bad habits came reasonably easy to me—it is the trivial ones, such as controlling a nasty temper, which seems the most difficult."

★ ★ ★

A MOTHER'S PRAYER FOR HER SOLDIER SON

As Thou didst walk the land of Galilee,
So, loving Saviour, walk with him for me.
For, since the years have passed and he is grown
I cannot follow—he must walk alone.
Be Thou my feet, that I have had to stay,
For Thou canst comrade him in every way.
Be Thou my hand that would keep his in mine,
All, all things else that mother must resign.
When he was little I could walk and guide,
But now, I pray, that Thou be at his side,
And, as Thy blessed mother folded Thee,
So, kind and loving Saviour, guard my son for me.

Watch over him, he is so far from home;
Be near to him, and all who distant roam.
Let him be brave, I would not have him quail,
Let him be strong, I would not have him fail.
But let him listen in the battle's din,
And let the gentle voice of Christ come in.
Give him a soldier's courage. In his hand
Rests all the future of this glorious land.
Then when the war is over—Victory won,
May I greet, not a stranger, but my son.

ANONYMOUS

FOR THE YOUNG FOLK

THE GOSPEL ALPHABET

(continued from last month)

S stands for SACRAMENT

Bread and Water we partake,
Remembering Jesus' Sacrifice.
He met death for our sake.

T stands for TESTIMONY

Knowledge that God lives,
Gained through fervent Faith and Prayer,
A precious thing God gives.

U stands for URIM and THUMMIM

Spectacles of Ancient Creation,
Used by old and modern prophets
When receiving revelation.

V stands for VISIONS

Many have there been
To Prophets long ago and now;
Wonderful things they've seen.

W stands for WORSHIP

Giving praise to the Lord,
Thanking Him for blessings
In act and deed and word.

X = O

So our school books say
And nothing has no value
In the Gospel anyway.

Y stands for the YOUNG

Whom we all represent,
The Young in Heart are the Pure in Heart
Of sin we're innocent.

Z stands for ZION

Where dwell the pure in Heart,
There, sometime we'll have our home,
We'll strive to do our part.

J.P.H.

THE LITTLE RED HEN

By THERMA QUE

The Little Red Hen—she's at it again
Scratching away with her feet.
" What's this I've found? Some kernels of wheat.
"Something for me and my chicks to eat.

" Now who will be willing the wheat to sow?
" The warm sunshine will make it grow."
" Not I," said the Pig, " Nor I," said the Duck
" Then I'll do it myself," said the Hen, " cluck, cluck."

" And now that the wheat is a golden brown
" Who is there to help me cut it down?"
" Not I," said the Pig, " Nor I," said the Duck.
Then the Little Red Hen called her chicks, " Cluck, cluck."

" I'll cut it and carry it to the mill,
" My chickens will help me to climb the hill,
"And after it's ground to flour so white
" Will you help me to carry it home to-night?"

" Not I," said the Duck, the Pig then hid.
" I'll do it myself," and the Red Hen did.
The kindly old Miller upon the hill
Ground her precious red wheat with the the best of skill.

" Now who will mix this bread?"
They paid no attention to what she said.
She took the things from off her high shelf
Then kneaded it carefully by herself.

So when it was baked to a golden brown
The smell of the bread was all over town.
Came the Duck, and the Pig, the Mouse was there, too,
They were wanting to know what they all could do.

" My bread is now done, it is good and sweet.
" Come, chicks, it is waiting for you to eat."
The Duck opened wide his great yellow bill
" How I wish I had helped her to climb the hill."

The lazy old Pig with a grunt and a frown
Then wished he had helped her to bring it to town.
So always be thoughtful, helpful and sweet,
Then you'll help earn the food that you have to eat.

CHILDREN'S FRIEND

DID YOU KNOW THAT--

The ostrich is the tallest bird in the world, being eight feet high?

The heart of an insect is in its back of its chest?

Despite the hundred-legged implication of the name, centipedes have only about twenty legs?

The turkey is the only fowl native to America?

Some species or spiders have one set of eyes for day time and another for night use?

On some parts of a whale's body the skin is two feet thick?

The normal life of a mosquito is from one to three months?

The humming-bird is the smallest bird known to man? It is the only bird that can fly backwards, but it cannot walk?

L.W.P.

Selections from the works of the Greatest Poets

Home, Thoughts from Abroad

Oh, to be in England now that April's there,
And whoever wakes in England sees, some morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England—now!

And after April, when May follows,
And the whitethroat builds, and all the swallows
Hark, where my blossomed pear tree in the hedge
Leans to the field and scatters on the clover
Blossoms and dewdrops—at the bent spray's edge—
That's the wise thrush; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture!

And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower—
Far brighter than this gaudy melon flower!

The year's at the spring,
And the day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!

ROBERT BROWNING

THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"WE claim to be a Christian nation and to be fighting for Christian principles, but most of us are painfully conscious that in spite of that claim, a large proportion of our people are deplorably ignorant of the Bible and the Christian message . . . . Is it not manifestly absurd for so many people to imagine that they can live on a high moral and spiritual plane without associating themselves with some church or with their fellows in some enterprise that involves, first of all, training and practice?"

LORD MAYOR OF LONDON.

★

"THE younger people of this generation have lost five years of their lives in war—the older (and not yet decrepit) people have lost ten years. If life is to be the good and adventurous and colourful thing we believe it to be when truly lived we have got to apply ourselves to the art of living. Then we can make up for the years the locusts have eaten, and put our children in the right healthful setting.

"For the overwhelming mass of people the art of living begins in the home."

"EVENING NEWS," London.

★

AS that All Red route becomes broader and its lines more numerous, one sees that the people of Australia, South Africa, Canada and Newfoundland and other countries will be able to gather round a table within thirty-six hours after leaving their various homes to discuss questions of importance to their countries."

VISCOUNT ELIBANK.

★

"THE clergy, as I once said in a speech to the Worshipful Company of Spectacle Makers, are spectacle-makers. Ours is a difficult trade, because we have to help people to see the invisible. But it is absurd to provide standardised spectacles. No two people want exactly the same, and no one wants the same pair all his life."

THE VERY REV. W. R. INGE, in the "Evening Standard."

★

"THE average prisoner has demonstrated a high standard of adaptibility and will do so again when he returns to a post-war world. He will be out of touch in much the same way as any normal man who has been abroad during the changes of the last few years. He will need time to pick up the threads of his life again, but he will not have a peculiar mentality . . . .

"By all means let us arrange for physical and mental rehabilitation where it is needed. By all means let us make some allowances for the fact that the average prisoner of war is not adjusted to the change of the last five years. But do not let us discuss the majority as if they were psychopathological problems. Above all, let us avoid discussing their 'mentality' in the lay press . . . . The average prisoner is not a problem to himself, his companions, or his future employer."

MAJOR D. L. CHARTERS, R.A.M.C., P.O.W. 23911, Stalag 9B, in a letter to "The Lancet."

★

"WATER is the treasure house of health and the good life, yet here we are, even in some of our great cities, eating soap by the ton and drinking other people's bath water, furring our kettles and ruining our boilers—when within easy reach abundant supplies of clear soft water are waiting to be gathered. Here we are in the year 1945, with the pitcher still going to the foul well, and typhoid lurking in the crevices of our gathering grounds."

PROFESSOR J. M. MACKINTOSH.

THE CHURCH ABROAD

MATTHEW COWLEY, who has presided over the New Zealand Mission for the past six years, has been released and returns to his home in Salt Lake City. A. Reed Halverson has been appointed in his stead. He was a missionary to that land in 1922-26.

Louisa Lula Greene Richards died in Salt Lake City, September 8th, 1944. She had reached the age of ninety-five years and lived the first days of her life aboard a covered wagon trekking to the "west." She had gained fame as a writer of considerable merit, being the author of several hymns in our own collection. Very active in M.I.A. and Primary work, she was, at one time, editor of the "Little Folks Dept." of the "Juvenile Instructor." She was also the first editor of the "Women's Exponent," started in 1872.

Eight hundred broadcasts have been made of the Tabernacle Choir and Organ from Temple Square. The programme is now in its sixteenth year, which purports to be something of a record in sustained broadcasts.

First of their race to be called as Missionaries, two Japanese Americans have been set apart in the Hawaiian Islands. They are Elders Tomosue Abo and Ralph Noboru Shino, both born in the islands.

Some years ago, certain seagulls developed an appetite for the goldfish in the pool beneath the monument erected to their ancestors on Temple Square, Salt Lake City, and devoured them all. They have been replaced with 120 golden trout. We hope the gulls' taste is not too catholic!

In tribute to President Heber J. Grant on his 88th birthday, the Church has presented to the University of Utah Medical School the sum of 25,000 dollars to be used to equip the school with a laboratory for the department of pharmacology and physiology. A plaque is to be placed in the laboratory to commemorate the endowment.

Sculptor of the figure of Moroni atop the Salt Lake Temple, Cyrus E. Dallin has died at the age of eighty-two. He passed away in his Arlington, Massachusetts home, although he was born in Utah.

Church Officers in Sweden, who have reported to Zion at intervals, tell an interesting story of the manner in which a letter they sent with their last report came to them from occupied Norway.

"The same day that I made out my report and sent them to you," writes one, "I had a visit from a Norwegian man and wife, who described to me the hardships they had encountered. They called on me again yesterday, and are now definitely in the country.

"Together with sixteen other people they had left their homes and belongings and escaped hither through the forests. All the while since returning home from their visit here in Sweden in May they had been fugitives, concealing themselves and living in boats. These sixteen men and women had now arrived here after a march of about five hours which was, especially to the women, very fatiguing as they had to almost run to catch up with the men in the quick tempo. Three men, armed with machine-guns, escorted them across the frontier, which they passed without being discovered by the German sentinels at a point which they were forbidden to name as it would probably be taken in use many times. The couple stated that potatoes to eat had not at all been found, though they themselves had raised their own potatoes on a small patch of land.

"The man brought with him a letter from the Norwegian Mission, which I hasten to forward to President McKay," the recital concluded.

And here is the letter:

Oslo, September 4th, 1944.

President Thomas E. McKay,
Salt Lake City.

Dear Brother,

It has been a long time since you heard anything from us here in the Norwegian Mission, but now I have an extraordinary

chance to send you a greeting from the Saints in Norway.

The condition here in our mission is good taking the circumstances in consideration. We are living under the yoke of war, and that does interfere with our work to some extent. Thus it has been difficult to travel and visit the Saints in the branches, but I have been able to visit most of them since our spring conference.

Our conferences we have held twice a year and I am glad to tell you that they have been very well attended and a blessing to the Saints.

Up to this day we have been saved from destruction and the Church property is still on our hands except the Stavanger meeting-house which for the two last years has been used by the German "protectors." In spite of this the meetings have been held all the time in this branch, but in hired halls.

The activity in the priesthood has been very good lately, especially in the larger branches, and many good brothers are willing to do their best in performing their duties. All our organisations are active and holding their meetings regular. It has been some difficulty in providing lessons for all these classes, but the superintendency in the auxiliaries have done their best in providing lessons each year. We look forward to the time when we again can have connection with the General Boards in Zion and get the necessary instructions for our work.

The offerings are coming in better than ever, and thus the economical condition of the Norwegian Mission is very good.

We are sorry to say that we not (till yet) have been able to purchase a property for the Trondheim Branch, which was the desire of our presiding brethren in Zion. It has been almost unpossible during the war to get anything, as people do not sell their properties now. A lot of properties are also claimed by the Germans, but we hope to get something when the war is over. The meetings in Trondheim are now held in the old hall, in the former Church property, and this has been large enough for our use.

Our Star, "Lys over Norge," is published regular once a month, and is now printed in 700 copies. Several non-members are subscribers.

Our Church literature we have all the time got from Denmark, but now there are some of our standard works which we can't get any longeer, they are all sold out and can't be printed again till the war is ended. (The Book of Mormon, Doctrine and Covenants, Pearl of Great Price).

When I look back on the four years which are gone since we were left alone, I feel to say that in spite of the difficulties which often have been hard, there has always been a way out of it and I must thank my Father in Heaven for His help and guidance which I have often been blessed with in many different ways. I don't think the Norwegian Mission ever has been in such a condition before as we have had for the last three years, without connection with Zion. This has been difficult in many ways, one can't get away from that fact. But we have many good and loyal brothers and sisters who each in their own place are doing their best, and I don't think the Saints have agreed so well before as they have done these last years.

The presiding brethren in the branches have got as their main duty to work with the Saints, to make them more active, and it has been of good help to many. In some branches there also has been done much to bring order in the membership of some not so good members. It also has been necessary in some cases to excommunicate some unrepentant members for adultery.

We also have baptized some, and the membership is, in spite of many deaths, a little larger than it was four years ago. We also have had the privilege to send out seven missionaries who have worked from four to thirteen months. At the present we have only one who has been out for sixteen months. These missionaries have been provided for by the Saints who have donated sufficient means so there has been no difficulty in keeping

continued on page 125

A JEWISH HOMELAND

By C. FRANK STEELE of Lethbridge, Alberta, Caanada

MORE than a century has passed since that devout apostle of the Lord Jesus Christ, Elder Orson Hyde, dedicated the land of Palestine and blessed it by the power of his apostleship and calling for the gathering again of the Jews.

"The Latter-day Saints understand better than any other people the destiny of my race," said a Jewish friend of mine recently. This statement is doubtless true for the Church has the additional light of modern revelation on this question. It has the pronouncements of the Bible, the Book of Mormon, and the Doctrine and Covenants all bearing testimony to the ultimate gathering of Judah's scattered remnants to the land of their inheritance preparatory to the coming of our Lord a second time. My friend was right, we do understand the destiny of the house of Judah and we see the unfolding of God's divine purposes in their behalf.

With the voice of prophecy before us the whole "Jewish Question" is simplified. The Jews have suffered as was foretold. But the day of their redemption draws near. Said Elder Hyde in his prayer: "Let the land become abundantly fruitful and possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication." And from that hour the face of the Holy Land, its long sterile valleys, began to witness a great transformation. Returning Jewish colonists, aided by Jewish capital, by science and industry, have wrought a remarkable change in the land. Its valleys have become fruitful, its ports alive with shipping, its cities have been improved and the nucleus of a Jewish homeland established in the land where Jesus walked and ministered.

The progress made in the Zionist movement, the settlement of Jews in Palestine and the development in commerce, industry, and culture there up to the time of the present was largely made possible by the policy of Great Britain as pledged in the famous Balfour Declaration. Much is being said right now about this document and the policy of Great Britian today with respect to Palestine.

Great Britain liberated Palestine; it later sponsored the Balfour Declaration in the face of complex difficulties of race and religion. Faithfully and patiently the principles of the Declaration were implemented. The results have brought to British officials some bouquets and not a few bullets.

To better understand the position of Britain the whole of the Balfour Declaration should be considered, not only the first half of it. It says:

"His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status by Jews in any other country."

Under the sheltering wing of Great Britain, to repeat, much was accomplished in the way of restoring Palestine and settling Jewish immigrants on the land and in the new industries set up in that ancient country. The war has brought an entirely new examination of the Jewish question, but Jews the world over pin their faith in the victory of the United Nations and in the tolerance and fair play of the democratic nations of the world, particularly the United States of America and Great Britain.

The Jews desire freedom, a chance to live their lives in peace and decency, as do other peoples of the world. They long for a national home such as was visualised in the Balfour Declaration. It is said there are some fifteen million Jews in the world and that Palestine is capable of absorbing some four million. To quote my

Jewish friend again: "For all Jews to emigrate to Palestine is as undesirable as it is impossible. As for political status, the Jews do not contemplate a Jewish Kingdom or even a Jewish Republic." At present Britain is in Palestine under a temporary mandate from the League of Nations. What will happen at the peace table? That is what Jews the world over are asking.

Right now there is a wave of anti-Semitism in America, both in the United States and Canada. Forces are at work to combat this ugly trend, this spirit of intolerance and prejudice. Uprooted it must be if the democracy we are fighting to preserve is maintained as a real and living force in the world. The claims of the people of Judah to the land of their fathers, the land of Abraham, Isaac and Jacob, are supported by the word of God and by the principles of justice and fair dealing. Jewish aspirations in Palestine seem reasonable and honourably designed and there is a growing feeling that the Jewish White Paper, curbing Jewish immigration to Palestine, should be abrogated, by reason of the claim that it was part of the Chamberlain appeasement policy back in the fateful months of 1939. Zionist leaders maintain it can be abrogated without endangering the spirit or letter of the Balfour Declaration or the peace of the Middle East. But such action must wait perhaps until after the war as Prime Minister Churchill has indicated nothing will be done in the matter until hostilities are brought to a close.

At the peace table, it is to be hoped, Jewry the world over, which is making an impressive contribution to the war, will receive the consideration it deserves and a way found for "a new birth of freedom" for the children of Judah and for a homeland in Palestine for them.

INSTRUCTOR.

The Church Abroad

them. But the conditions are now so hard that it is impossible for us to call upon more missionaries to go out. They have been of great help to some of the branches where there are few brothers to take charge of the work. It also has been a blessing to the missionaries to have had this opportunity.

I have now tried to give you a small report over the condition in our mission, and I hope that the time soon will come when we can send our reports over to Zion which will give you a more detailed view of the facts.

CONTINUED FROM PAGE 123

Will you please give our best regards to our presiding brethren and also send greetings to all the Saints in Zion from us here in Norway. We are all safe. None of the Norwegian Saints have been hurt or killed on account of the war. We are all looking forward in hopes of getting out of bondage and being free again!

You can't write me any answer to this letter, but I am glad for the chance to send you this greeting from all the Saints and myself.

ERRATA

It was stated in our January issue that Rose Fudge and Audrey Deans were baptized by Brother Madsen. The correct details are that the baptisms were performed by Elders George Fudge, Senr., and John Madsen, Jun., respectively.

In the February issue we named Gail Roos Taylor as being married to Florence Irene Groves. It was Gail Roos Naylor.

WE BEG TO OFFER OUR APOLOGIES.

★———★———★

BROTHER ANDREW B. McGOWAN DESIRES TO TENDER HIS THANKS TO ALL WHO SENT TELEGRAMS AND LETTERS OF SYMPATHY TO HIM UPON THE LOSS OF HIS WIFE.

★———★———★

The Test of Propriety in Conduct

CONTINUED FROM PAGE 108

which it was desirable to establish. Owing to the decline of traditional religion these agreements no longer obtain, precisely because there is to-day no general acceptance of the view of the individual as an immortal soul and no general reliance upon the hope of eternal salvation. Consequently, political doctrines such as Fascism and Communism assume for the twentieth century the status which religious doctrines possessed in the nineteenth; they are not, that is to say, doctrines in regard to means to an agreed end, but doctrines in regard to ends about which there is no agreement."

Thus is clearly brought into focus the danger of shifting away from old moorings. When foundation principles are discarded, then shifting, vagrant, opportunistic substitutes for principles take control and precisely because they are opportunistic they must shift with the vagaries of changing popular moods. Stability—a steady march forward toward a fixed goal —no longer is found.

It is for us to stand by the tried and proved principles of religion and the tried and proved governmental principles which have so blessed our land.

That we may have the discerning wisdom and vision to do it and, at least among ourselves, resolve all our differences on the basic of right, I pray, in the name of Jesus.—Amen.

Guidance

CONTINUED FROM PAGE 104

WE are in the midst of turbulent times Reason is invited to give way to partisanship; but we must not blind ourselves to the good of all the people. Let us pray with the poet:

God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands!
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish pride, lo Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

J. G. Holland

May God give us reason. May we in prayer approach him for guidance in temporal as well as in spiritual things, and may unselfishness rule the land, and rule in the hearts of men, that these economic differences may be adjusted in the spirit of tranquility, reason and divine justice, and may we all take the economic ride together, I humbly pray, in the name of Jesus Christ.—Amen.

SOLUTION OF LAST MONTH'S CROSSWORD PUZZLE

Across.—1, Soft; 5, Shem; 9, Or; 10, Faith; 13, Era, 14, Rabbi; 17, Bad; 18, Ecclesiastes; 21, Ref; 23, Repentance, 27, Ado; 28, Par; 31, It; 32, Baptisms; 35, Rhine; 38, Opines; 39, Pangs; 41, Otter; 43, Ogpu; 45, Are; 46 and 48, Holy Ghost; 49, Te; 50, Use.

Downs.—1, Sore; 2, Oracle; 3, La; 4, At; 6, Heber; 7, Erase; 8, Mad; 10, Fie; 11, Ici; 12, His; 15, B.C.; 16, Bleeding; 19, Sit; 20, Ann; 22, Farm; 24, Pa; 25, Notes; 26, Copious; 28, Pieta; 29, Asserts; 30, A.R.P.; 32, Bought; 33, A.P.; 34; T.N.T.; 36, Halo; 37, In; 42, Re; 43, Poe; 47, Ye.

BRITISH MISSION

LONDON. — Under the direction of Brother and Sister Horace Smith of the St. Albans Branch, North London District held their Gold and Green Dance in the St. Albans Branch Hall, Saturday, February 17th. Some fifty members and friends attended and enjoyed dancing to music provided by an amplifier. High spot of the evening was the distribution of hats and caps and fans to the dancers, introducing the spirit of carnival—a rare thing in wartime—the paper shortage prohibiting such a touch. The dancing was interspersed with carbaret items from members of the district.

To celebrate the return of two members of their branch, North London held a fine social on Saturday, March 10th, in their chapel hall. Although most of the premises have been commandeered by Civil Defence Services, extra efforts and ideas from the branch presidency made possible the presentation of special items on an ingeniously rigged stage, and the forty or so guests with Pte. David H. Willmott (interned prisoner of war in Switzerland more than four years), and Sgt. Ernest W. Hawkes, R.A.F. (having served in the East over four years), were well entertained with varied items. The spirit was irresistably friendly and spelt REUNION, indicating to the observer the great time we are all going to have when "the boys come home."

At a baptism held in the South London Branch Chapel on Sunday, March 4th, under the direction of the District Presidency, two boys—having reached the age of eight years—were baptized into the Church. Raymond Colin Tarr was baptized by Elder Lawrence Baker (serving in the U.S. Army), and Charles Henry Beckenham was baptized by his uncle, Elder Frederick Beckenham. Confirmation was by Elder James R. Cunningham on Raymond Tarr and by Elder H. S. Millard on Charles Beckenham.

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SHEFFIELD.—On Saturday, January 20th, the 76th Troop of Boy Scouts and Girl Guides in Sheffield used the Sheffield Branch Chapel to present a grand concert. The function was under the direction of Scoutmaster Whittaker and the Guest of Honour was Miss Revill, secretary of the Sheffield Scout's Association. One hundred and fifty people attended, and Sheffield Branch Entertainments Committee benefitted through the proceeds.

Sheffield District Gold and Green Ball was held in the Sheffield Branch Chapel, January 27th. Master of Ceremonies was Brother Ralph Burton of Doncaster. Sixty people enjoyed dancing, perpetuating the spirit of M.I.A. and its standards.

Doncaster Branch Relief Society sponsored a pie supper and social on February 17th in their hall. Co-operated effort resulted in a successful affair, the proceeds being given to the M.I.A. funds in the branch.

At a baptismal service held in the Sheffield Branch Chapel on Thursday, 25th January, two candidates were baptized into the Church. The service was conducted by Branch President Herbert Bailey. June Lillian Harrison was baptized by Brother S. J. Mayberry and confirmed by District President George H. Bailey Junior, and confirmed by Brother Herbert Bailey.

★ ★ ★

NEWCASTLE. — A baptism took place at Sunderland on Saturday, February 10th. The following candidates were baptized into the Church by Elder Edwin R. Astin: Doris Lentell, Joyce Parker Lentell, Neil Richardson of Middlesboro', Richard Webster of West Hartlepool and Francis Carr Williamson of Sunderland. Confirmation, in the same order, was by District President S. L. Short, Elders F. W. Oates, E. R. Astin, George Wappett and William Wright.

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LIVERPOOL.—Gold and Green Ball of the Liverpool District was held in the Palaise de Danse, Wigan, on February 24th. Over two hundred people were in attendance and guests of honour were the Mayor and Mayoress of Wigan. Feature of the evening was the crowning of the Queen by the Mayoress.

An outstanding event occurred in the Liverpool District in the form of a Sunday School Conference, held on February 11th. It convened over the period of the whole day in three sessions at 11 a.m., 2 p.m. and 5 p.m., under the direction of Elder Clifford Hartley, District Sunday School Supervisor. Elder James R. Cunningham, Mission Supervisor of Sunday Schools, was present with Elder William O. Chipping, one of his counsellors, and Sister Jean Bascomb, Mission S.S. Secretary. More than forty children took part in a well-arranged programme, while several members of the Forces also contributed items. Over 300 people were in attendance at this most successful conference which has given a great fillip to the work in the Liverpool District. Such an effort is deserving of high commendation and the Mission is proud of its Sunday School organisation in that area.

Liverpool Branch held its own Gold and Green Ball in their hall on Saturday, February 10th. 106 people enjoyed dancing, directed by Master of Ceremonies G. E. Patey. Miss Doreen Hannan provided cabaret.

PERSONALS

DEATHS

GREEN.—Harry Green, husband of Sister Mabel Green, died January 30th. The interment took place at Burngreave Cemetery, Sheffield, on February 3rd. A service preceding this was held in the Sheffield Branch Chapel, conducted by Branch President Herbert Bailey. The grave was dedicated by Elder Harry V. Bailey.

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PATTERSON.—Russell Seymour Patterson, son of Pte. John S. Patterson and Mrs. D. R. Patterson, died December 18th, 1944, at the age of eleven months. The funeral service was conducted by soldiers of the American Forces (members of the Church), in the Preston Branch Hall. Elder Ross T. Christensen conducted the service and prayers were offered by Elders E. George Peterson and Sherman Orton. The grave was dedicated by Elder Frank K. Orton. Pte. Patterson is also serving in the U.S. Forces and comes from Hopi, Utah.

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JONES.—The death occurred on September 24th, 1944, of Sister Rachel Jones after a long illness. A service was held at the home of this sister on September 26th, conducted by Branch President Charles M. Ellwood. A memorial service was held on October 1st, 1944. Sister Jones had been a President of Relief Society for many years. The grave was dedicated by District President S. Short.

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DOVE.—Mr. Harry R. Dove, husband of Sister H. Dove of the Mansfield Branch, died March 6th. The interment took place at Mansfield Cemetery, March 10th, after a funeral service conducted by Elder Samuel Pears of the District Presidency.

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BIRKHEAD.—The death occurred on February 12th of Brother Fred Birkhead at his home at Silkstone. The funeral service was held in the home, conducted by Brother Fred L. Mills. Interment took place at Silkstone Cemetery, and the grave was dedicated by District President George H. Bailey. This brother was aged seventy years and had been a reader of the "Star" for fifty years.

BIRTHS

MUSSON.—A daughter was born to Brother and Sister Walter Musson of Coventry on January 3rd. The child was blessed by Elder George E. Hunter, February 11th, and given the name of Shirley.

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CAHOON.—A son was born to Sister and Brother J. Cahoon, February 20th. Sister Cahoon was formerly Sister Joyce McCormick, daughter of President W. McCormick of the Bristol District, and Brother Cahoon is serving in the Canadian Air Force.

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THE ENGAGEMENT is announced of Joyce Bailey, now serving in the W.A.A.F., fourth daughter of George H. Bailey, President of the Sheffield District, to Brother William Thomas Giles of the R.A.F., son of Mr. and Mrs. W. Giles of South Wales.

FOOD FOR THOUGHT

Under the above title the following are some of the points which appeared in a recent issue of the "Hibbert Journal," by Dr. L. P. Jacks, the editor, and Mr. John Murray:—

"Whether the Christian virtue of bearing one another's burdens, or any other virtue, would remain either Christian or virtuous if made compulsory by the Government."

* * *

"Whether a system of compulsory benevolence has the greater effect in promoting that virtue or in discouraging it."

* * *

"Whether a rich man can be reasonably bidden to 'sell all and give to the poor' when the taxes have left him little to sell."

* * *

"Whether Dr. Inge's description of our democracy as the 'organised plunder of minorities' is purely malicious."

* * *

"Whether the unselfish desire to ease the burdens of others, or the selfish desire to be eased of their own, is the stronger motive with those who are for compulsion in burden bearing."

* * *

"Whether being compelled to bear other's burdens makes for the greater happiness of the compelled."

* * *

"Whether compulsory goodness tends to ill-will and bitterness in the end."

* * *

"Whether any have a right that others should bear their burdens."

* * *

"Whether this supposed right is anything else but an enslaving of some to others."

* * *

"Whether enslaving engenders not a greedy and tyrannical temper in those who practice it."

Latter-day Saints must have very decided views on these posers. The M.I.A. feel to recommend the above for use in Sunday evening FIRESIDE discussions.

In 1830 six men sat down together to organise The Church of Jesus Christ of Latter-day Saints on this earth

AN ARTIST'S CONCEPTION of the organization meeting of the Church.

In 1944 the following statistics were issued from Church Headquarters:-

TOTAL MEMBERSHIP OF THE CHURCH 936,492

There are 155,863 children on record under eight years of age. 89,623 members between eight and fifteen years, 486,332 between fifteen and sixty-five years and 42,592 over sixty-five years. There are now 148 Stakes of Zion and 1,138 wards. In the 148 Stakes of Zion there are 240,664 men holding the Priesthood, 61.6 per cent. of the male membership. The Church is officered by thirty-one General Authorities and 227 General Officers

There are some 70,00 L.D.S. men serving in the armies of the Allied Nations

It needs no comment, the facts speaks for themselves

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